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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For April 8—The Book, Our Faith

(Proverbs 2:1-9; II Peter 1:21; Psalm 145:10-19)

THE USE OF THE BIBLE

An article written by William E. Berry and printed in the *Penn Adult Quarterly* for July, August, September, 1944, was so very well done, that I have secured his permission to reproduce a portion of it in this column.

"The Bible has given to us the account of the development of Judaism from primitive times, with primitive ideas of religion through the priestly and prophetic development leading up to the time of Jesus. Here also, we have presented the life and personality and career of Jesus the Christ. The story of the beginnings of the new religion which, on the one hand, can justly be spoken of as the flowering of Judaism, but which gradually took form from the interpretation which the intimate friends and followers of Jesus gave to his life and character and personality. From the standpoint of those who are seeking to know for themselves what the true meaning of Christianity is, a sympathetic understanding of ideas and practices in Bible times, and the contributions which men inspired of God gave to religion in such times, is of the greatest importance. Life and times have changed, but human traits remain the same and God remains the same.

"From a cultural standpoint, it is generally agreed that a knowledge of the Bible is imperative, for it has been considered the basis of the greatest moving force in human affairs for the last sixteen hundred years. A history of the world has pretty nearly been a history of the church. Also, the English translation of the Bible called the King James Bible, completed in 1611, has not only been the source of authority for Christian thought and life for over three hundred years, but this translation from the original Hebrew and Greek was done into such beautiful English that it has become our greatest English classic. It has not only moulded thought and opinion but it has also been a model of beauty of expression and clearness of diction.

TO UNDERSTAND THE BIBLE

"In order that the Bible may become an effective tool to assist in bringing about a developing and growing Christian life, it would seem to be essential that we have at least a fair understanding of what the Bible is.

"Julian Price Love suggests that the Bible has been a much misunderstood, and therefore neglected book. He says, "Such conditions are in part the product of an age that did not believe help in understanding the Bible was needed or desirable. The Bible is meant to be an open book, completely revealing the Word of God as it grew in the lives of men until it came to the full light in Jesus Christ. Reading it should be made easy and even inevitable.

"The Bible can be understood and it is particularly important that it should be in these days when men are coming to an increasing understanding of God's universe. Men are not content to keep the Bible a mystery. If it is not understood, it is discarded as having little to do with the modern work-a-day world. Likewise there develops a lack of faith in the way of Christ or, at best, a sort of tolerance for the church of Christ. We need to realize that the eternal laws of God are revealed to us in the Bible as men came into contact with them. These are not the laws of science or facts of history, but laws of the spirit which all men need, and which have an appeal to all men."

Questions:

Is the Bible the Living Word, or does it testify of the Living Word?

Did our religion come from a book, or is the book the product of the Hebrew-Christian religion?

Is final authority to be found in the Bible or in the Spirit inspiring it?

How was the gospel authenticated before the New Testament was written?

P. M. T.

For April 15—Pioneers of Faith

(Genesis 12:1-2; Acts 7:4-7; 12-17)

GOD'S PURPOSE IN USING INDIVIDUALS

We have in our lesson today an illustration of the whole plan of our lessons for this quarter. The purpose of this series of lessons is definitely historical. We are given here a broad sweep of Hebrew history as it furnishes a background for the development of the Hebrew-Christian religion.

This particular lesson has lifted up a few verses from Genesis, then from Acts, where the Genesis story is retold to highlight the lives of three successive men of great faith: Abraham, Isaac and Jacob.

If it can be said that God in nature is forever choosing the strong and discarding the weak, then we can say that Abraham and his descendants were the "chosen people" of God. Peter, James, and John constituted the inner circle of the apostles, not because Jesus was partial to them but because by nature, or choice, they were capable of understanding and more willing to follow than the others.

Judged by the moral standards of today, Abraham, Isaac, and Jacob at the headwaters of the Hebrew race, would not measure up too well. Nevertheless, they directed the course of a great people who have profoundly affected the history of mankind for good. By faith, Abraham went out from his people and country, not knowing where, except as the Lord led him. While Isaac was not so aggressive, by blessings he passed on the faith of his father to his son, Jacob, to whom the promise was again renewed.

The letter of the book of Genesis, the "book of beginnings," furnishes good material for the pessimist. The story begins in a beautiful garden where every prospect pleases, and ends in a coffin in Egypt. But the person who sees the story back of the story is moved by the great discoveries of faith that always turn the face of man to a new and better day, which the writer calls "a city that hath foundations whose builder and maker is God."

In speaking of these men of faith, the writer of the book of Hebrews said that, although by their faith they all won God's approval, none of them received the fulfilment of this promise, because God had provided for us something better, so that apart from us they were not to be perfected.*

In these men of our lesson were the first links in the Hebrew chain which was to reach to Jesus of Nazareth. The great heritage they left to the world is not found in a narrow nationalism of one race, but in a broad concept of blessing for all the peoples of the world. Faith sees that the best things are yet ahead, and any person is justified in working for that better day, even though he may not live to see it complete and fully perfected.

Questions:

Why is Abraham called the father of the faithful?

What mothers had a large part in the development of the great characters of our lesson?

What is necessary to qualify as being in the line of this succession?

Does Christianity alone produce men of faith?

P. M. T.

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*Weymouth.

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Within the Editorial Range

New Version of Bible Appears

WITHIN a short time, a new version of the Bible will be on the market. This marks another long, patient and important point of progress in bringing the Scriptures into the language and understanding of common men. Since the beginning of translations near 400 A.D., when Jerome was commissioned to translate the Scriptures from the Greek into the Latin of the common people, there have been attempts to make the Bible available to all men. The most notable among English speaking peoples is the translation of 1611, commonly known as the King James or Authorized Version. The American Revised Version published in 1901, has also been widely used in America.

In recent years, there have been several translations made by individual scholars. Many of them have been very "free" in using the English of our modern speech. These translations serve as commentaries and are often helpful, but Bible students will welcome a translation that represents the work of a large group of scholars who have checked their renditions with one another. The forthcoming version is the product of a very able and large committee which has given it the dignity of good scholarship and the devotion which love of the Bible induces.

It is well known that the English language of 1611 was not quite the same as that of today. Many illustrations could be cited such as I Thessalonians 4:15, in which "prevent" was used, meaning "precede" in the language of 1611. Now it has quite another meaning. Other words, phrases, and idioms could be cited. Many expressions in our present version of the Bible have become somewhat obscure, not because the Bible is changing, but because our human speech is changing. Furthermore, other manuscripts have been uncovered which throw new and helpful light on the exact meaning of the Scriptures. Our English Bible, consequently, is growing into a greater service for us, as devoted scholars unlock its treasures by making it available in the language of today.

People have been confused often on the meaning of the term, "version" as applied to the Bible. They have sometimes confused a "version" of the Bible with the living message which a version has tried to make more fully available to us. The group of scholars assembled under the sponsorship of King James in 1611 rendered an incalculable service to humanity. But scholars available to that English king were no more scholarly, and no more devoted, than scholars can be in this, our year of history.

In 1930, the International Council of Religious Education suggested another version. Forty-four denominations approved. The Committee on Revision that was formed is now submitting its work for publication.

As we read the Bible, we should remember our debt to those consecrated scholars and intrepid explorers of Bible lands, who over two milleniums, have opened up to us the greatest body of literature that has ever blessed the earth.

Whatever additional versions may contribute, we shall continue to love and use the stately language and literary style of the Authorized Version also. We shall continue to read, "The Lord is my shepherd; I shall not want." By whatever language or translations we are aided in understanding God, He will still guide us "in paths of righteousness for his name's sake," as the living Word.

Making Love Incarnate

"I was naked and ye clothed me." That is the text of the nation-wide clothing round-up under the United National Clothing Collection. This program is set for the month of April. Friends are always glad to see their types of relief service being done by others also. In so far as other groups are prepared to take over the work we are doing, we are thereby released to ply our ingenuity on other neglected areas of life. As Friends live loosely, though seriously, to their methods and projects, they are better prepared to use their imagination and invention on new and yet undiscovered sectors of the peace front. Our chief concern is to move nearer and more deeply into the spiritual-social problems of our world life. We should be on the alert constantly for new opportunities.

This general round-up of clothing being done by our neighbors, for victims of war abroad, is only a partial illustration of the point. There is still need

for Quakers in the clothing-relief work of the world. Friends will cooperate with this community drive by continuing their present program of collection and shipment of clothing through the American Friends Service Committee as usual.

We are profoundly grateful for this nation-wide drive, being conducted by churches, luncheon clubs, fraternities, civic committees and various community groups. May Friends everywhere be encouraging and cooperative in this effort that marks our common fellow-feeling for those who suffer. In some measure, it can diffuse our darkness with a holy light that no war can extinguish. Men are made to build, to feed and to clothe rather than to destroy. The drive for clothing to warm our friends elsewhere is a broad ray of the light that never goes out.

Our Yearly Meeting Season

ELSEWHERE in this issue on the page, "For Friendly Action," the Associate Editor has written a splendid word-picture of Friendly organization of Meetings within the Five Years Meeting. Often the pattern of our organizations has not been well understood, even by Friends.

Within the tradition of Quaker democracy, many Friendly institutions and organizations "just grew up" like Topsy. Friends have never had an overhead hierarchy to direct organizations and activities, nor do they want one. We prefer the more free type of action which rests rather squarely on the concerns of individuals and of local groups, allowing a responsiveness to changing and varied situations.

Whatever advantages this attitude may have, it also has its cost. It has meant often a lack of cooperation for our common welfare and for larger tasks which we can do unitedly. Meetings may choose independent courses and, at the same time, they may even develop in their isolation, a rather vigorous program with good statistical results in members and finances, but the years reveal the leakage of a distinctively Quaker contribution. They tend to get out of the stream of general church life; are less aware of what our Quaker contribution should be, and what the issues facing the church *really* are. That is entirely too high a price to pay for the strange satisfaction of independence.

It is encouraging to note certain trends that are drawing us toward one another. The nature of life in general is making geography and distance a lessened reason for our isolation. Inventions are moving us closer together, but it is the common fellowship and service that tend to dispel our separatism. There are an increasing number of conferences around which all Friends tend to find one another. Relief activities have polled a common response from us. When in worship, we find our barriers being thinned out and a deeper relatedness emerging.

Traveling ministry has been emphasized by Friends for many years. Conferences and Yearly Meeting sessions have been chief opportunities for visiting Friends. In this issue of THE AMERICAN FRIEND appears also the list of Yearly Meeting sessions which occur chiefly in summer months, but also in spring and fall. We hope that Friends may have these in view as they plan trips or specific visits to Friendly centers.

Let us study those two pages and sharpen our interest in our forthcoming Yearly Meeting sessions and in Friendly activities in general. Surely God is leading us toward one another for our impact as Quakers upon our day. Attend your Yearly Meeting this year with greater appreciation for the fellowship and service it offers to you and to your Local Meeting. If possible, attend some other Yearly Meeting as well. "Friendly isolationism" is a contradiction in terms.

Quaker Potatoes and Philosophy

AFTER making a speech in which we had told a potato story, we were accosted by a friend. "Two years ago," he genially bantered, "I heard Rufus Jones tell two potato stories. Last week, I heard my second Quaker speech which included another potato episode. Now I hear you telling another one. Don't you Quakers do anything but plant potatoes?" Of course the obvious answer was, "Yes, we eat them."

Not long after this pleasantry, we were happily entertained in New Hampshire in the home of Wilbur and Lois Kamp, Friendly farmer-ministers. Being *really* Friendly, they gave us something to do. Our first day included (believe it or not) planting potatoes. With an untrained colt, we literally galloped a plow down the field, making furrows with curious angles and arcs. The planting done, and with another day of more gentle labors finished, we made our way home to Indiana and straightway turned to office routine. Came fall, and by parcel post a generous box of "spuds" from New Hampshire. Those were potatoes *plus*, for we had stopped between our "galloping" furrows to discuss the life philosophy involved in planting and reaping.

Spring is in the air again. Many Friends in warmer areas have already planted their potatoes with St. Patrick. We heard a story of another saint recently, St. Isadore, told to us by a Catholic friend. The legend runs that St. Isadore, a farmer, left his plowing for prayers or to do some deeds of mercy. When he returned his field had been plowed by the angels. One version of the story says that an angel was observed on either side of him, helping him plow. Around this legend grew this proverb, "Plowing with angels does the work of three farmers." Having many times planted potatoes in the exhilarating spring atmosphere, we have often sensed the presence of the "angels." (If only they would do the stooping!)

God does not strip away our blessing by relieving us from labor. Indeed, the planting and reaping, with which life is blest, exemplify the creative work of God. One can sense His presence in the garden, not alone by looking at it, but also in plowing, planting and tending it. When we know He is there, our work is refreshed and meaningful and its fruit more

savory. Our garden or farm becomes for us, a part of the world pantry, a part of the community of God. Some day many of our social problems will be largely solved as suppressed people have opportunity to enter into the cycle of the seasons and into the cycle of sowing and reaping, as well as in the consuming of food.

As Friends, tools in hand, wend their way to new-turned earth this Spring, on the farm or in the garden, perhaps they can think through and pray through some of the problems in our world where children cry for food. Perhaps through prayerful labor we can move nearer to more permanent answers for our hungry neighbors. May our planting, reaping and consuming be like a ritual of communion with God and our fellows. Plant, by all means, but quite as important also, think and pray.

To your potato fields then, O Friends, in this Spring of 1945, and may you plant with angels!

E. T. E.

What Makes a Saint?

By Robert E. Cope

By this shall all men know that ye are my disciples—John 13:35.

THE average person, confronted with the possibility of attaining sainthood, finds the idea repugnant. The average person has no desire to be framed in stain glass, or to be super-pious, or to be a candidate for the type of eternal existence which includes golden harps and age-long beatific expressions. Perhaps it will help us to understand why we react unfavorably to the thought of being saints if we look at a few of the points which Christians have stressed in the attempt to be saintly.

Varied Replies

Very early in Christian history there began to develop the idea that one could best grow in saintliness if he were entirely separated from the world. The world was evil and the only way to put evil out of one's life was to get as far away as possible from contamination with it. This road to sainthood, living apart from the world, is not the true road to sainthood. Saints are Christ's people, and if ever there was One who lived in the world at the very heart of its pain and anguish and sordidness and need, it was our Master. If I can understand the meaning of His teachings and commands, they were that His disciples were to do as He had done, except on a more extensive scale—"Greater works than these shall ye do." They were to be *in* the world, but not of it.

Again, a modern conception of what it takes to make for saintliness, a modern conception that has taken pretty strong root among certain types of Christians, demands that those Christians who can be regarded as saints must use generally approved words and phrases. Not frequently the words and phrases come to be shibboleths whose proper use is the supreme test of right Christian living.

Archbishop Crammer in his preface to *The Great Bible*, printed about the middle of the 16th century, said: "All our holiness consisteth in talking, and we pardon each other from all good living so that we may stick fast together to argumentation." That is the difficulty with insistence upon approved words and phrases. It leads to a holiness that consists of talking, and excuses the wrong kind of conduct if the right words are employed.

Some Christians, by their actions at least, appear to say that saintliness is attained by what Douglas Steere calls "self-admiring stubborness." They think of themselves as Christian individualists who follow their own conscience to the limit; whereas, in reality, they are doing little more than being different for the sake of being different. They have a sense of spiritual superiority which enfeebles them. Saints are not made by keeping their pure souls from all contact with the sullying world, nor by being stubbornly proud of their own uncompromising principles.

In Christian Experience

Again, in some Christian sects which emphasize the experience of sanctification as a second definite work of grace, there are to be found persons who believe that sainthood is attained when once that experience has been passed through. They speak of the carnal nature being cleansed, carnal desires being taken away and Christian perfection attained, in a moment, in the twinkling of an eye.

Well now, of course, no Christian in his right mind would deny that Christians *must* have the power of the Holy Spirit in their lives if they are to be real Christians. How that power comes is not as important as the fact that it does come. Whether it be through the so-called experience of sanctification, or in what Friends are pleased to call baptism with the Holy Spirit, or in the quiet opening of empty lives to the in-rushing tides of mighty spiritual power which come when men are completely willing, it must be a very real experience for those Christians who have the full life which God wants them to have. But the experience of sanctification does not make a saint.

What then, is the mark of a saint? If these points which I have suggested are not the valid marks of a saint, what can we use as a standard of measurement? For what should one look to discover saintliness in people? I should like to answer by relating three incidents.

The Qualities of Saintliness

A little boy in Sunday School was once asked what a saint is. The only saints he knew anything about were those preserved in the beautiful stained glass windows of his church. During many long and tedious sermons he had looked at those saints, and they had seemed to commune with him in friendliness and understanding as though they, too, occasionally found the sermons a bit difficult. Those saints had become real people for him, especially on the days when the sun shone upon the stained glass windows and illluminated the saints' faces with warmth and glory. So, when the teacher asked what a saint is, the little boy was ready. He replied that a saint is a person who lets the light shine through.

Douglas Steere quotes one who said that a saint is a person "in whom Christ is felt to live again," and then he gives an example of its truth. Dr. Van Ess, great Christian missionary to Iraq, once told him of a missionary's sermon in which the missionary was attempting to tell a group of simple Arabs what Jesus was like. After he had talked for a time, one of his listeners brightened up and said, "I have met him." The missionary frowned and tried to explain that Christ had lived nineteen hundred years before and the man could

not possibly have met him. The Arab kept insisting that he had met him. At last it developed that a Swedish doctor had lived and healed and worked among a tribe some distance away, and he so fitted the missionary's description of Jesus that the Arab recognized Jesus in the doctor.

In his book, *The Radiant Life*, Rufus Jones tells us that many years ago in London, he went to visit Baron Friedrich von Hugel, at that time one of the foremost philosophers of Europe. They had a wonderful visit as they talked together of matters which were of paramount interest to both of them, but the most memorable part of the interview came as Rufus Jones was saying goodby. Von Hugel said that he wanted to tell his visitor about the four conditions of life which must be fulfilled before any person can be canonized a saint in his church, the Roman Catholic. He enumerated them, closing with the condition that a saint must have been radiant under all circumstances.

Rufus Jones said that the old philosopher and mystic stood in front of him, half a head taller than he, and raising his hands as high in the air as he could reach, said, "They may possibly be wrong about those first three conditions, but they are gloriously right about that fourth condition — a saint must be *radiant.*"

THE RADIANT LIFE

Now, putting together these answers, do you begin to see what makes a saint? The little boy in Sunday School said that a saint is a person who lets the light shine through; the unsophisticated native of Iraq speaks of persons in whom Jesus lives; and the great philosopher, Von Hugel, said that a saint is one whose life is radiant, "through good report and evil report, through prosperity and loss of it, in the mountain top moments and in the dull round of everyday life." Gathering up these answers and putting them together, *we learn that a saint is one in whose life Christ dwells so completely that the Divine Light shines through and makes the individual radiant.*

That state comes, not by any living apart from the world, nor in the use of certain words and phrases, nor through self-conscious piety, nor in the experience of sanctification. It comes when men and women, with oneness of purpose, leave all to follow Christ. It comes when, in the continual fellowship of His presence, empowered by His Holy Spirit, they joyfully give themselves to His way of life and to the doing of His will. The saint is one who can say with Paul, "Christ liveth in me," and then, with no regrets nor hesitations, follows out the implications of that fact.

Convinced Quakers

By Edwin B. Bronner

YOUTH in Russia are giving their all for a cause. They give their time, possessions, lives and very souls for it. Despite the fact that we consider Nazi youth misguided, nevertheless we must admire their total consecration. The Indians who follow Ghandi are going to almost any lengths to gain their objectives. They willingly go on the street corners and wait to be clubbed and carted off to jail. The Japanese soldier willingly sacrifices his life for his Emperor. Fanatical and absurd, it is true. Nevertheless it is an example of complete devotion and obedience which might well put some to shame.

"But," someone says, "These people are under unnatural pressure. This is a time of crisis." Yes, that is right. However, if the youth of the Society of Friends need a crisis to awaken them, to develop their fullest potentialities, that crisis is before them today. We are faced with decadence in the Society of Friends. We see everywhere signs of decadence for the post war world.

Some people undoubtedly question the truth of the above statements. Let us begin with the Society of Friends. It is surely not growing numerically; there are few more Friends now than a century ago. The present complacency of our Friends Meetings is a far cry from the state of the Society in the time of Fox, of Boston hangings, and London prison sentences. Friends today are not revitalizing their communities; too often they are part of the conservative, "status quo" class of a neighborhood. Little evidence of spiritual sensitivity and awareness is apparent in Friends Meetings. Friends are letting the A.F.S.C. serve as their social outreach expression, and an occasional check to earn income tax exemption makes them feel that they are participating in this humanitarian work. Friends have not lived up to the traditional peace testimony of the Society in this time of adversity. Yes, Friends show signs of decadence.

Surely we can see signs everywhere of decadence in the modern world. Developing new, fiendish, inhuman, wholesale ways of killing our fellowmen is not a sign of scientific advance, it is an omen of return to brute savagery. The jealousy and greed which prevails in the world today, which is setting race against race, nation against nation, and peoples against peoples, is a step down the road to ruin. Our scientific advances have so far outstripped our social and spiritual advances, that we may soon destroy ourselves.

MORE THAN PENITENCE

Does not this picture furnish us with a crisis. Does not the future before us sufficiently challenge us that we will all begin to search ourselves to discover how we may work to make changes in our present Society and society in general? Merely facing the facts, soberly nodding our heads and saying, "Yes, we are in a sad state, yes we should be penitent," and then going on in the same old ruts is not enough.

We have spoken frequently of convinced Friends. We all need to become convinced Quakers. We need to become completely and wholly convinced that we have something which can answer our needs and the needs of the world about us. We need to be convinced to such an extent that it is manifest in us, that it is apparent to all with whom we come in contact. Our convincement must be so complete that it is translated into action, not merely physical action, but spiritual and social as well.

Suppose someone has managed to read thus far, and has decided that he should become a convinced Quaker in the sense in which it has just been defined, then what? The whole development is based upon making one's own personality secondary, and allowing God's will to be paramount in one's every thought and action. Only by losing oneself does one gain the new power which comes from Him. We must recognize our own inadequacy and rely instead on the strength which God can give if we but open the way to Him. Once we have taken this first step, what is the next?

It seems to the writer that this goal, the realization of this desire, is reached by an interplay of two elements; one might be termed inwardness, and the other outwardness. The inwardness refers to the development of inner strength for the personality. It refers to prayer and meditation, to reading, and to mental and spiritual growth. The outwardness is the way in which this is manifest. Perhaps these two parts of personality growth, of spiritual maturity, are not of equal value. However, neither is complete without the other.

The writer was once in a college age young people's group which alternated each semester. One semester they wished to study the New Testament, the Sermon on the Mount, or a devotional book. By the next semester, they wished to make a study of the social problems of the community, they wished to begin a week-end work camp in a nearby

Mexican village, they decided to probe into the implications of certain social issues in the light of their study of the previous semester. There must be a balance between the sincere inward searching and the whole-hearted outpouring into the society in which one finds himself.

In God's Stream

Someone has likened the power of God to an electric wire. The power of God is available to each of us, but it cannot be stored, it must be passed on. People cannot sit around and merely be "good," they cannot absorb saintliness, they can only grow as God's power flows through them into their surroundings. Man can only be a vessel for that which God can give.

Spiritual growth and maturity are manifest not only in the more mundane outreaching, but also in the personality, temperment and behavior of an individual. All have seen men and women who in their every thought and action express complete selflessness, who have reached that state of spiritual growth where God is first, others next, and self last. It is expressed in a real desire to get along with one's associates, in an effort to see another's point of view, in an attempt to find a common solution to problems which face a group. It is manifest in a real concern for one's brothers, no matter what the bank roll, color, race or creed. It is expressed in a willingness to give of one's own time, means and comfort for others. That is true outward expression of an inward conviction.

Where, more specifically, do we find the source of this kind of living? It is to be found within ourselves. The real desire must be there, the first, most important step must be there. We must desire with our whole beings to become a truly convinced Quaker or convinced Christian. Once we have decided that this is the thing which we want more than anything else, we may begin to look for tools which will help us to develop the kind of spiritual maturity and completeness which is the essence of this life.

Building Upon a Rock

The Sermon on the Mount is a beginning for this kind of life. In it we can find all the idealism of Christ clearly portrayed and illustrated for us. In this collection of His teachings, we find the whole gamut of problems and decisions clearly faced. We are told the place of greed, lust, selfishness and hate, as well as that of love, faith, forgiveness and worship. The basis of these virtues which Christ extolls is placed in worship of God and faith in His power. The ways in which these are expressed are plainly recorded for us. Inwardness and outwardness, only in the two of them, developed hand in hand, can we become spiritually mature.

Christ in the last part of the Sermon expresses something which has been rediscovered by modern psychology. He says that a person who builds his house in this manner, builds his house upon a rock. Modern psychology says that the person who builds his life, his pattern of behavior, on the teachings of Jesus develops a well-rounded personality, a spiritual maturity. In this we have another example of the old truth that a thing is not true because Christ stated it, as many people used to think, but rather that Christ stated it because it was a universal truth. This kind of life, this idea, is not new. It has been expressed for two thousand years or more; it has been practiced, periodically, by rare individuals during that time. It may seem to many that this is all "old stuff." It is, but it is still practical today. It is the natural, and sensible way in which to live.

The future faces us with a real crisis. We must be truly convinced Quakers if we are to meet this situation and conquer it. If we are to be truly convinced, we must practice a development of inward and outward growth which will work towards the Kingdom of God on Earth. We must whole-heartedly throw ourselves into this greatest of all struggles, that our Society and society may rise above the decadence which has crept in, in recent years, and work for a new flowering of thought and action in the Post-War World.

OILING AN EMPIRE?

The United States is preparing to send a large American military mission to Saudi Arabia, according to international oil circles. The mission will be composed of about fifty officers and about nine thousand men of the U. S. Army. Part of their task will be to train the Saudi Arabian army of twenty thousand and to create a native air force. Other work will include construction of a chain of air fields across Arabia.

This project is a natural consequence of American interests in the huge Saudi Arabian oil pool, said to be the largest in the world. Many wells are already pumping; a refinery will soon be working; and a city of about seventy-five thousand is being built on the shores of the Persian Gulf. But political observers believe that an accompanying objective will be to make Ibn Saud so strong that no independent or rebellious sultans in that area, possibly inspired and backed by other interested powers, can successfully challenge Saudi Arabian power and the new American sphere of oil influence.—*Human Events.*

USE FIVE YEARS MEETING WORKERS

The Christian Education Committee of Wilmington Yearly Meeting recently recommended that Bible Schools of the Yearly Meeting avail themselves of the privilege of personal contact with specialists from the Five Years Meeting office at Richmond. Acting upon this suggestion, the Bible School of Fairview Meeting invited Lillian Shepard to spend a recent Sunday at Fairview, near New Vienna, Ohio.

After the morning worship service, of which Loren Hadley was in charge, Lillian Shepard visited the five lower classes of the Bible School, quietly observing existing weaknesses and commendable points in their work. In the afternoon, a workers' conference was held—the second in the current year—attended by teachers, assistant teachers, and members of the Christian Education Committee. This meeting proved very profitable since Lillian Shepard's observations of the morning enabled her to focus attention upon the local problems discussing them with the teachers in a truly understanding and constructive manner. Changes were suggested in grading, choice of materials, rearrangement in seating of classes, development of little children in appreciation and expression of spiritual values. Suggestions were made, as well, to meet the needs of each teacher and to benefit the school as a whole.

It is hoped that other schools will consider this plan and avail themselves of the inspiration and practical help which may be obtained from workers specialized in the needs of children, young people or adults. The cost* of this service is negligible; the resultant values cannot be measured.

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*The Board on Christian Education of the Five Years Meeting has a travel fund to make it possible for Lillian White Shepard and other members of the staff to visit Local Meetings. Most Local Meetings or Quarterly Meetings which are visited, however, contribute to the Board on Christian Education sometimes more than enough to pay for the travel expenses of such visits. Since the budget of the United Services has not been entirely raised for a number of years, it is desirable for Meetings to contribute when they can.
P. M. T.

INDUSTRY VISITS WHITTIER HOME

The *Haverhill Shops Communicator* devotes a full page of pictures and comments on the visit by the employees of Western Electric to the old Whittier home nearby. This home of John Greenleaf Whittier in his boyhood was built in 1688 by his great-great-grandfather. It is a well-preserved example of early American architecture. It is filled with Whittier lore and offers to the visitor a rare opportunity to feel the life out of which the Quaker poet wrote.

The Work of Friends World Committee

By Frederick J. Tritton

IN the autumn of 1937, Friends from twenty-six countries gathered in Philadelphia. They had been appointed by Yearly Meetings and other groups of varying outlooks but all sharers in the Quaker experience. As they met day by day in discussion and social intercourse the conviction grew that this mingling of Friends from the four quarters of the earth had a significance beyond itself and meant the emergence of the Society of Friends as a world community. They were deeply concerned to see that this conviction should be given concrete and tangible form, and before they separated decided to recommend to the bodies they represented the setting up of a World Committee.

Already the war clouds had broken in the Pacific, and Friends of China and Japan met with their respective countries at war, whilst those from Europe were deeply apprehensive regarding future international developments. But so strong and living was the sense of a fellowship rooted in the Eternal that they felt sure it would withstand any shocks that might come.

Friends World Committee for Consultation came into existence quickly and already in 1939 forty-eight of the total of fifty-four autonomous groups of Friends had appointed their representatives on Friends World Committee. The purpose of that Committee was defined as "to act in a consultative capacity, to promote better knowledge and understanding among Friends the world over, particularly by the encouragement of joint conferences and intervisitation, the collection and circulation of information about Quaker literature, the revision of the Handbook; and other activities directed towards that end."

The first meeting of the Committee was held at Vallekilde, Denmark, in 1938. A minute of this meeting making suggestions in regard to ways of combating the growth of anti-Semitism was sent to all Yearly Meetings and groups asking them to take action; and all Yearly Meetings were encouraged to consider whether the Wider Quaker Fellowship might be adopted in their areas. At the second meeting at Geneva in August, 1939 the value of intervisitation as a means of strengthening the life of Friends was strongly commended to Yearly Meetings; and it was decided to circulate a statement on the action of Friends in regard to joining the World Council of the Churches. The Committee also endorsed a moving statement on the international situation entitled "God Reigns."

Sections of the Committee came into existence for Europe and the American continent and one was projected for the Orient and Pacific. When war broke out in Europe in September, 1939, the active work of the European Section, which had held meetings at Doorn, Holland, at Copenhagen, in London, and at Geneva, was suspended, and it proved impossible to hold the third meeting of the main Committee, as intended, in America in 1940.

The American Section, however, proceeded with its work of promoting greater fellowship amongst the varied Meetings of Friends on that continent and in Jamaica and Cuba; and when conditions in England became difficult under the blitz in Autumn, 1940, the American Section took over the publication of *Friends World News*, of the Annual Calendar of Yearly Meetings, and of the revised edition of the *Handbook of the Religious Society of Friends.* There is no space here even to outline the work of the American Section during recent years. Suffice it to say that the officers and members have taken no narrow view of their responsibilities. By holding meteings in different parts of America they are fostering a world outlook even in the States most remote from world problems, and are promoting unity among groups of differing outlooks. They have appointed "consultants" to greater information on a number of topics such as race relations, peace, the spiritual message, and are doing much by research and discussion to prepare for the time when meetings with Friends from other countries will again be possible.

They have arranged conferences on the problems of the Orient and Pacific, on the New Africa, on the Spiritual Task of Friends in Europe; all questions which the officers and London Yearly Meeting representatives on the main Committee have also been taking up with Friends committees in Great Britain. They also encouraged and supported financially the concern of Harry T. Silcock to travel back from China via Australia, New Zealand and United States of America, and he was able to do valued service in linking up Friends in those countries and helping them to see their problems in a wider setting. Harry Silcock is especially concerned for the holding of a Far Eastern Conference after the war in preparation for the establishment of the Pacific and Orient Section of Friends World Committee for Consultation. A series of publications dealing with the life and work of Yearly Meetings began with a pamphlet on *Quakerism in Switzerland*, which was followed by *Quakerism in Japan*, and others in India, China, and elsewhere are in hand or contemplated.

With the liberation of some continental countries contact is being established with members of the European Section of Friends World Committee for Consultation. As soon as conditions allow, a meeting of its members will be held to consider how best the Committee can be serviceable to each of its affiliated groups and in helping in the flow of life from one meeting to another, so bringing about a revival of fellowship and increased sense of communion in the one Spirit. There will be close cooperation with the Relief and Service bodies but the understanding, sympathy and support of individual Friends in the more favoured countries are essential if the world community of Friends is to become an effective and vital reality.

In a recent lecture in London in February, 1944 Professor John Macmurray spoke of the world revolution which is now taking place and which is moving towards world unification. "After the collapse of the Roman Empire, the Christian Church took hold of a motley collection of tribes and peoples, at all levels of culture,—some of them, like our own, almost barbarous—and made one civilization of them." He suggests that Christianity has that same task today, and that the fact that there are Christian communities in all countries of the world, playing a part out of all proportion to their numbers, is an encouraging feature in the otherwise depressing world situation.

Perhaps Friends more than some Christians can sympathize with Macmurray's statement that Christianity involves a practical demand for the transformation of society, a purpose to be realized in the material life of the world. We are thankful for the growth of a world Church, and perhaps one of the great tasks of Friends as a world Society may be to make their united witness more effective in all departments of life and be a constant reminder to other Christians of the unity of religion and life.

With reference to economic cooperation the Cleveland Conference recommended: "A world point of view must be developed in economics, and the appropriate institutions developed. In such institutions, our own nation *must participate both for its own welfare and for the common good.*"

Civilian Public Service and Creative Living

By Purnell Benson

This is the final article in a series by CPS assignees on the contributions of the CPS program to the men and to society.

WE, in Civilian Public Service, are laboring under restrictions imposed by a war-minded state. Some among us strive successfully to create human values in the situations to which we are assigned: caring for the mentally ill, acting or researching in guinea pig experiments, furthering public health, and protecting forests. Accomplishments in these fields are leaving a permanent, humanitarian mark. Some men are applying themselves to study projects in cooperatives, community living, labor and race relations, and foreign affairs. Others are sitting the war out in camps or are vegetating in institutional jobs.

When we fail or only half-succeed, blame is generally laid by us upon our surroundings. Seldom is something inside of us held at fault. If our aspirations and our integrity deteriorate, or if we lose interest in pacifist training, we assume that conscription has frustrated us and worn us down. We are prone to say our religious living fails because the churches to which we turn for inspiration have wedded themselves to coercive functions of the state. Or we let our service amount to naught because our opportunities amount to less than that of which we are capable.

Do we not bear an equal responsibility with our environment for what we make out of that environment? Jesus and his disciples found no world of political freedom in which human personality was to flower, nor could they turn to an established church for support. Alone and unaided they carried their triumphant message to the far corners of the ancient world. The Anabaptists and early members of the historic peace churches suffered endless political oppression in the form of imprisonment, banishment, torture and even death. Yet they did not relinquish their overpowering zeal to live in harmony with, and serve their fellow men as far as their oppressors would allow them. The spiritual traditions which we enjoy today were laid during conditions far worse than our own.

Potentialities for Pacifism

It is too early to evaluate accurately what will come from CPS. We are still in the midstream of potentialities. Enlightened public opinion may grant us greater tasks as the war draws to a close. Let us at least press for these. We can still take fuller advantage of those which we have.

One basic poteniality of CPS is the testimony to a peaceful, friendly way of life, consecrated in service to one's fellow men, a way of life for which the world hungers blindly. Another is afforded by the period for preparation and development which should enable CPS men to fill a more abundant role in the postwar world.

The contribution of serving is found not only in what is done, but also in the way in which it is performed. However humble the tasks allotted by the government, the opportunity is present to show by one's spirit the mode of life one is seeking to propagate. Even the isolation of CPS men in camps is only partly limiting. They are at least in contact with their foremen and supervisors who, for better or worse, are their publicity agents. Does the community about a CPS unit think of CO's as idlers or as hard workers for a peaceful way of life? Are they communicating this way of life to others?

Steps Toward the Future

At the same time, as CPS men work in the present, they may prepare for the future. The day will likely come when they can again serve freely according to their conscience. Will they be prepared for relief service? Will Friends be ready to work with them?

Will CPS men have developed an understanding of the war problem and the political steps necessary to overcome it? Nations at war seem to be infected by a delusion of persecution. The more each side fights to subdue the other, the more the delusion of persecution in the other is strengthened, and the more rapidly whirls the vicious circle of war.

To dispel this delusion is a Gargantuan task. The conviction that all men are brothers under the fatherhood of God must be brought home to people across the frontiers. In part, the conviction of brotherhood is communicated by feeding and healing our enemies. But the arrest of war fever requires more than one type of therapy. Information must be assembled and interpreted to show the tragic folly of the Versailles and Far Eastern diplomacy of the Allies in kindling the war spirit in Germany and Japan. Pacifist patterns for machinery in world government need to be worked out. Peace agencies need to spring up in every town of the land to carry forward the crusade for international and interracial understanding. The groundwork for such peace organization can be laid before CPS men are scattered. They can engage in letter-writing campaigns to halt postwar conscription, for more useful CPS assignments, and to help induce Congress to conclude an early, just and lasting peace. In their peace efforts assignees are part of a much larger movement than CPS, one in which Friends at home have a share.

To negate war means at the same time to build the positive reality of cooperation, and not just in the local grocery store. Let CPS men study long hours and prepare to carry ideals of brotherhood around the world in every phase of human activity: social service, community living, producers' and consumers' cooperatives, labor unions and international economic organization. Let those of all races be accepted upon an equal footing in this cooperative process. Rather than do nothing because there is so much to be done, whatever concrete project lies nearest at hand should be tackled and carried through to a successful conclusion.

Spiritual Resources Needed

No movement can long survive, as Gandhi has pointed out, without a core of spiritual motivation. Unless there is continual renewal of spiritual springs, the participants lose heart and fall away from their purposes. This renewal takes place through religious reading, discussion, meditation and worship. Persistent seeking after God in other people keeps men close to the life-giving source of power.

Civilian Public Service has imposed handicaps upon growth and activity, the human spirit functioning best in a free environment. Yet conscription has had an advantageous side. It has been a trial of strength from which some CPS men, at least, will emerge more powerful in mind and spirit for the postwar era. By stripping life of its frills, CPS is teaching men that such spiritual values as kindliness, loyalty, and cooperation are what give life its depth and richness. Let us be alert to maximize the contributions of the CPS experience.

We can only spend in good works what we have earned in contemplation.

MEISTER ECKHART.

If we want our country to be great we must strive for its welfare rather than for its wealth.

CONSCIENTIOUS OBJECTORS AND PRISONS

Some Impressions by AFSC's Prison Visitor

By James P. Mullin

Since last March I have visited seventeen federal prisons where men have been imprisoned for conscience's sake. By special arrangement with the Bureau of Prisons I was permitted to talk to many of these men quite freely, without censorship or supervision. It has been a rich experience.

These men range in age from eighteen to sixty-eight years and represent all areas of the country. Of many different races and national origins, — Moslems, Negroes, Israelites, Jews, Theosophists, Theocrats and Christians, fundamentalists and liberals, political, economic and humanitarian philosophers, — they are convinced it would be wrong for them to go to war.

There are three thousand seven hundred of them, making up more than twenty per cent of the population of federal prisons. About two thousand nine hundred call themselves Jehovah's Witnesses. They have refused induction into the army and Civilian Public Service because they will not recognize the authority of the state to conscript them. Each claims the right to ministerial exemption. Their earnestness and industry in prisons is phenomenal. They are practically operating the prison farms.

It is patent that conscientious objectors do not belong in prison. Prisons are designed for the custody of men who theoretically have been *reckless* with their consciences, although this needs further analysis, whereas the conscientious objector has a highly developed, sensitive and insistant conscience—and therefore, the whole prison framework just doesn't fit! It is this obviously paradoxical situation which has given rise to more than a little difficulty.

In some institutions where COs and Jehovah's Witnesses are a substantial portion of the population, officials testify that the moral tone of the institutions has risen to a new high level. In Danbury, Connecticut, Ashland, Kentucky, and McNeil Island, Washington, groups of from ten to fifteen men meet each First Day in special quarters for worship after the manner of Friends.

Most prison libraries are much better than the COs had expected. Advanced materials in specialized fields are, of course, missing but quite a few of the standard works of history, literature, biography, religion, science and social sciences are usually available and COs in most institutions now have little difficulty in getting official approval of books they especially want. Most of them are making significant contributions to the life of the institutions in which they find themselves. They endeavor to make their influence felt by demonstrating in their daily lives the qualities of goodwill and understanding so essential to individual and group growth. They are serving as teachers in the schools, hospital attendants, laboratory technicians and assistants, clerks, farm and dairy hands, carpenters and plumbers and general maintenance workers, and some have lent themselves as human guinea pigs for medical research conducted by the United States Public Health Service.

Despite the oft quoted admonition that "It is difficult and dangerous to make generalizations about COs," I feel that two broad generalizations are warranted and I am going to venture them here. First, most COs have found that prison isn't as tough as they had expected. This is partially due, I believe, to two factors: (a) their preconceived ideas were based on knowledge of the treatment of COs in World War I and they expected manhandling, violence and abusive treatment in addition to the psychological pressures of imprisonment. Some visualized trying to live on the food and amid the filth often characteristic of local jails in this country. (b) most COs are classified as medium or minimum custody inmates and are assigned to institutions or farm camp dormitories where the custody is lighter than in large maximum custody penitentiaries.

Second, COs are almost unanimous in the opinion that prisons do not make inmates better men. If inmates "go straight" after their release they do it in spite of their experience in prison rather than becauses of it. Most COs have come to question absolutely the very concept of prison, a place where five hundred or five thousand human beings of one sex, separated completely from families and all normal social contacts, are forced against their wills to live for five, ten or fifty years, or for life, in a geographical area equal to one or two city blocks, even though the place is new and clean and the physical surroundings "modern" in every sense of the word. There can be little creative about such a social monstrosity. The psychological pressures pervading prison atmosphere tend to deaden sensitivity, initiative and responsibility and militate against the individual development of wholesome social attitudes.

The experiences of COs in prison, and in local jails, have given them insight into a whole area of our national life which is sadly ignored and neglected by so many persons who believe in the dignity and divine nature of human personality. The local jails and the prisons are the great unknowns of many communities. COs with real social consciousness are concerned to bring about enlightened public opinion relative to the effects of incarceration on human personality, and to awaken sensitive persons to a realization of the urgency of developing alternative methods of care and treatment for many offenders who are, after all, usually the natural fruits of our own sinful and unjust society. I feel sure many COs are going to spend much of their time during the years ahead to help bring about changes in our penal systems. They have a unique contribution to make and a unique obligation to fulfill.

In the midst of prison atmosphere, many COs are finding deep reservoirs of spiritual resources of which they previously were not at all aware. True, some are having their faith shaken for the first time. Some are passing through periods of bitterness and disillusionment. But it has been heartening, indeed, to find that many men are developing the rare ability to turn periods of deep frustration into rich experiences of spiritual growth.

AN EVENING AT POWELL HOUSE

The Twentieth Street congregation of New York Friends recently were hosts to old and new Americans at Powell House, when Quaker history was presented in costume and exhibits. Among the exhibits, were old marriage certificates, a bit of quilt made of free labor calicoes before the Civil War, samplers made at Westtown in 1820, and clothes worn a hundred years ago by a Quaker baby. Edward Thomas introduced speakers to the group of about a hundred who came to see those in old Quaker costumes or in dresses of the "world's people."

One person present wore the bonnet of her great-grandmother, another wore a shawl his father had in the days before overcoats. Another person wore a bonnet which was made in Philadelphia to be shipped to Virginia, but which could not be delivered because of the Civil War. It was rescued by David Tatum thirty years later. Elizabeth Fry, of a hundred years ago, was represented. Another, in complete Quaker dress, carried the Quaker doll bought by Maria Barton's grandmother at a fair which was held sixty-eight years ago to aid the work for freed slaves. Eight women in complete Quaker costume, and many others with an old bonnet and either an Indian or Chinese shawl of clipper-ship days, made a somber background for the gayer dresses of the world's people. One appeared in a linen duster such as women wore when railroad travel was initiated. Others were in wearing apparel of olden days,

and in costumes from the Orient and from other lands, all of which added color.

The building of new meetinghouses after the separation of 1828, was explained by Alfred Busselle, who also read verses about the elders of London Yearly Meeting in 1834, describing the doings of some of those whose names are familiar in Quaker history. The Underground Railroad was described by Anna L. Curtis. Eva Wiegelmesser gave a brief history of Friends in Germany as witnesses to the Light that lighteth every man that cometh into the world.

The Quakers lived up to their reputation of always having good things to eat by serving cocoa and cookies made from old recipes.

WILLIAM PENN PLAY SUCCESS ACCLAIMED

On the evenings of February eighth and ninth, William Penn College formally concluded its share of the Penn Tercentenary celebration by presenting in the Spencer Memorial Chapel a three-act play, *Dawn Over Sylvania*, dramatizing scenes from the life of William Penn.

The play was not only by far the most ambitious dramatic undertaking which the College has attempted for some years but is also, to the knowledge of its author, unique among extant Penn literature of its type. Written and directed by Maxine Dye Rabe, a graduate of Penn College and until only recently head of its speech department, the play was produced in Oskaloosa by some thirty members of the Penn College faculty and student body. The greatest credit for its success, however, is due the author and director, whose untiring efforts during many months of research resulted in a final production characterized by high fidelity to historical accuracy as well as by striking dramatic continuity and appeal.

The early scenes at Wanstead, depicting Penn's reaction from the frivolities of the courtly life in which his family was involved, were climaxed by his final repudiation of an earlier love affair with the French girl, Marie, one of the few fictitious characters in the play, and his consequent engagement to Guli Springett, daughter of Mary Pennington. The later scenes brought out forcibly Penn's devotion to the ideals of the Quakers whom he had joined, and the struggles in which this action involved him, as well as the reactions of his contemporaries. Such historical incidents as Penn's espousal of Isaac Pennington's cause when in the Tower, his own trial in 1670 and subsequent incarceration, the granting by Charles II of the charter for the new colony of Sylvania, and the treaty with the Indians under the famous Shackamaxon Elm, are neatly woven into the dramatic narrative. Portions of the text used in the trial scene at Old Bailey were taken directly from the actual court records. The action of the play, historically covering a period of approximately thirty years, was condensed into a fifteen year period for purposes of successful staging.

The leading part, that of William Penn himself, was ably portrayed by John Harvey, pastor of the College Avenue Friends Meeting, with Margaret Hinshaw playing opposite him as Guli Springett in a performance that was at once sprightly and sympathetic.

The writing and presentation of *Dawn Over Sylvania* at this time was generally conceded to have in great measure succeeded in accomplishing its double purpose of fittingly marking the conclusion of the tercentenary commemoration year and also of interpreting to the audience, for the most part from Oskaloosa and vicinity, the spirit of Penn's "Holy Experiment," and its implications for the world of today. In the final scene, in which Guli Penn on her deathbed "finds her new dawn," her husband, left to fulfill his dream in the new world alone, makes his concluding lines a vibrant plea for "Peace!—Peace for all the unborn millions."

ENGLISH FRIENDS PROTEST DECISION ON POLAND

STATEMENT BY THE SOCIETY OF FRIENDS' PEACE COMMITTEE

The Society of Friends' Peace Committee has noted with deep concern the Prime Minister's statement of December 15, 1944. In it, he has given the moral approval and political support of the British Government to the Russian demand for the annexation of Eastern Poland and to the promise of territorial compensation for Poland at the expense of Germany. This would involve the surrender under duress by Poland of about one-third of her territory.

In order to give permanence to such a settlement, the Prime Minister has also approved of the removal of all Poles from the lands to be annexed by Russia and of all Germans from those to be taken from Germany; this will involve the transfer of not less than seven million people.

This Committee is aware that great changes, including some changes of frontiers, will be necessary if a new Europe is to be built, but they must be changes which, through mutual consent, help to heal and to create a new understanding, not changes which being imposed by violence breed hatred and unrest. The Committee is not attempting to lay down the political details of an Eastern European Settlement. But certain moral principles must be adhered to if a Christian and durable peace is to be achieved.

The proposals now made are wrong; they outrage humanity. Such actions would be wholly un-christian. The transfer of millions of people, Jews, Poles, French, Dutch and others, by the Hitler regime has been regarded by us all with stern indignation. We have seen in such acts the evil offspring of ruthlessness. Done in the name of freedom, democracy and political liberation, they are no less evil and barbaric. They will constitute a wrong done to multitudes of people, a wrong that should find no sanction in any Christian conscience.

The proposals are wrong; they undermine the spiritual and cultural life of Europe. The assumption that millions of people can be moved about like cattle ignores their spiritual and cultural rights. Men cannot be torn asunder from their home, church and educational life, from the cities and cathedrals they have built, the fields they have cultivated, the lands for which they have toiled and suffered without shattering much that is best and finest in them. To do this at the behest of military expediency is to maintain the ascendancy of brute force over spiritual values.

The proposals are wrong; they destroy man's integrity. Whatever may be the origins of the Atlantic Charter, it was given out and accepted as the moral stand of the United Nations. It promises that there should be no territorial changes "that do not accord with the freely expressed wishes of the peoples concerned." The determination of the frontiers of Poland, Russia and Germany is a matter for the free agreement of the peoples involved but the settlement now proposed has no such consent; it is to be forced on both Poles and Germans. It is a deliberate breaking of the plighted word of Britain. Its execution will proclaim the supremacy of might over right.

We are concerned for the peace of Europe. It can never be achieved by imitations of Nazi ruthlessness and cold barbarity. This thing is inhuman, wrong in the sight of God and man. No such wilful wrong and inhumanity can do other than bring suffering and disaster to mankind.

We are constrained, therefore, to witness to our total opposition to this type of policy; and to our convincement that, if persisted in, it will bring to nought all hopes for the permanence of peace and will plant the dire seeds of a third world war.—FRIENDS' PEACE COMMITTEE, Friends House, Euston Road, London, N.W.1.

SCHEDULE OF YEARLY MEETINGS

OREGON (I), June 5-10, Newberg, Oregon; Edward Mott, Clerk, 5527 North Kerby Avenue, Portland, Oregon.

NEBRASKA (F), June 6-10, Nebraska Central College, Central City, Nebraska; M. Herbert Watson, Clerk, Central City, Nebraska.

CALIFORNIA (F), June 19-24, First Friends Church, Whittier, California; Allen U. Tomlinson, Clerk, 142 South Friends Avenue, Whittier, California.

NEW ENGLAND (U), June 21-25, Phillips Andover Academy, Andover, Massachusetts.

NEW YORK (F), June 27—July 1, Oakwood School, Poughkeepsie, New York; Ruth E. Craig, Oakwood School, Poughkeepsie, New York.

CANADA (F, C, and FGC), June 27—July 1, joint sessions, Pickering College, Newmarket, Ontario, Canada; Howard W. Clayton, Clerk (C), Norwich, Ontario, Canada; Arthur G. Dorland (F), Clerk, 914 Colborne Street, London, Ontario, Canada.

NORTH CAROLINA (F), August 7-11, Guilford College, North Carolina; Algie I. Newlin, Clerk, Guilford College, North Carolina.

CENTRAL (I), August 8-12, Union Bible Seminary, Westfield, Indiana; J. Edwin Newby, Clerk, Westfield, Indiana.

INDIANA (FGC), August 9-12, Pendleton, Indiana; Lawrence Furnas, Clerk, Waynesville, Ohio.

WILMINGTON (F), August 14-19, Wilmington College, Wilmington, Ohio; Howard F. McKay, Oregonia, Ohio.

IOWA (C), August 15-20, Whittier, Iowa; Wilson T. Emmons, What Cheer, Iowa.

ILLINOIS (FGC), August 16-19, near McNabb, Illinois; George H. Watson, 1357 East 50th Street, Chicago, Illinois.

PACIFIC COAST ASSOCIATION OF FRIENDS, August 17-19, Quaker Cove, near Seattle, Washington; Esther B. Rhoads, Clerk, 426 North Raymond Street, Pasadena, California.

NORTH CAROLINA (C), August 18-22, Cedar Grove, Woodland, North Carolina; Mahlon Newlin, Clerk, Graham, R. R. No. 2, North Carolina.

IOWA (F), August 20-26, College Avenue, Oskaloosa, Iowa; Roy S. Williams, Clerk, 633 North C Street, Oskaloosa, Iowa.

OHIO (I), August 21-26, Damascus, Ohio; Ralph S. Coppock, Clerk, 711 Wright Avenue, Alliance, Ohio.

WESTERN (F), August 21-26, Plainfield, Indiana; Sumner A. Mills, R. R. 7, Box 618, Indianapolis 44, Indiana.

OHIO (C), August 25-29, Stillwater, near Barnesville, Ohio; Charles P. Morlan, Clerk, R. R. 1, Salem, Ohio.

WESTERN (C), September 1-5, Sugar Grove near Plainfield, Indiana; Albert Maxwell, Clerk, Plainfield, Indiana.

INDIANA (F), September 25-30, First Friends Meeting, Richmond, Indiana; Norval E. Webb, Clerk, 25 South 15th Street, Richmond, Indiana.

KANSAS (I) October 9-14, University Friends Church, Wichita, Kansas; Frank C. Brown, Clerk, Haviland, Kansas.

BALTIMORE (F), November 7-11, 3107 North Charles Street, Baltimore, Maryland; J. Hodge Ricks, Clerk, 1506 Westwood Avenue, Richmond 22, Virginia.

WORKSHOP CONFERENCE AT QUAKER HILL

DOROTHEA WOLCOTT

Representatives from twelve different Monthly Meetings were registered on Monday morning, March 12, when the Conference opened at 10 a.m. A worship period was led by Milton Hadley in which he stressed the tendency of most church people to be spectators in the struggle between good and evil going on in the world.

After the worship period, H. Earl Cox, chairman of the Christian Education Committee of Indiana Yearly Meeting, introduced Dorothea Wolcott of the Ohio Council of Churches, who was the leader of the Conference. Her charming personality and evident knowledge made her a strong factor in the success of the Conference. Many were present who had worked in vacation church schools, but they learned new techniques and received fresh enthusiasms for the coming summer.

Monday afternoon, Nellie Markle showed us materials and texts recommended for vacation church schools. Dorothea Wolcott endorsed those text books prepared by the International Council of Religious Education as better than any others and also as being more economical. In the evening, Lillian Shepard presented games, fun songs, and hymns for use in the schools. Charles Johnson led us in some of the songs which seemed to have an appeal for adults also.

Tuesday morning, four new registrants enjoyed with us the description of a typical day in a vacation church school. At 11 a.m. those present met in various departmental groups and learned how to teach in their respective classes. The afternoon revealed some latent talent in several of the group when we tried to demonstrate how to make the best use of pictures, handwork, dramatics, etc.

The Conference closed on a high note of commitment to the task, and with expressions of appreciation for the help received from the Indiana Yearly Meeting Committee on Christian Education.

I. MACK JONES.

DEMOLISHING OUR WALLS

So purposeful in their desire to solve urgent interracial problems were the attenders of the Baltimore Interracial Fellowship Conference that many of them sent messages to the state legislators urging the repeal of the Maryland Jim Crow law.

Under the caption, "Let's Do Away With Walls," the Conference, held at Homewood Friends Meeting House, February 24, heard Rachel Davis DuBois tell her experiences with mixed groups in New York City in promoting interracial and intercultural understanding. Her judgment, based on experience, that work in small groups is more fruitful than in large gatherings, was a source of encouragement to many.

Dr. William H. Kilpatrick, Professor Emeritus of Teachers College, Columbia University, lecturing to the group on the public schools and their relation to the interracial problem, declared that the solution will not be easy, but at the same time not too difficult to be undertaken by the public schools. "What a child feels in his heart," said Dr. Kilpatrick, in discussing the cultural lag which is the essential difficulty, "may be more important than what he knows in his head." The Conference concluded in the Interracial Fellowship Church service held in a Jewish synagogue with the Rabbi presiding, a Presbyterian pastor assisting and a Negro minister giving the sermon.

EDNA GOODMAN.

A man must be unusually dumb to think that he knows everything.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

TOWARD SALVATION

But where sin abounds, grace did much more abound.—Romans 5:20.

* * * *

The light which shows us our sins is the light that heals us.

GEORGE FOX.

* * * *

That emphasis (on unresolved guilt) ceased to appeal to the modern mind, and was thrown into the discard. But it is now coming back through psychology. . . . One of the things, now being picked out (of yesterday's wastebasket) is just this necessity—that the inner nature be absolved from guilt. We cannot live with guilt, that is, truly live.

E. STANLEY JONES.

* * * *

Duty can never be discovered or performed by the man who only looks within. The best can be found only by him who is looking for the best; . . . the moral law commands us to seek light from science and history, from philosophy and experience, from the church and Bible, indeed, from every possible source. . . . He who is driven beyond himself to seek light from every source, cannot stop short of God. There is a road that leads imperatively from obligation to God.

EDGAR S. BRIGHTMAN.

* * * *

This is the word of the Lord to you all; whatever temptations, distractions, confusions the light doth make manifest and discover, do not look at those temptations, confusions, and distractions; but look at the light, which discovers them.

GEORGE FOX.

* * * *

Lo! the hosts of evil round us
Scorn Thy Christ, assail his ways!
Fears and doubts too long have bound us;
Free our hearts to work and praise:
Grant us wisdom,
Grant us courage,
For the living of these days.

HARRY EMERSON FOSDICK.

* * * *

But God in history works through men. When it comes to the achievement of a historic justice and peace, God is necessarily dependent upon human cooperation. In history, there are things that not even God can do until men consent to work with him, not against him.

ERNEST FREEMONT TITTLE.

* * * *

Forgiveness cannot bring innocence back, but it is the unspeakable gift of God to guilty men. He cannot undo the sin but he can forgive the sinner. . . .

Forgiveness is not complete salvation, but opens the way to it. It gives a man a clean record with God, so far as condemnation is concerned, and the opportunity of a new start in life under God's own influence. It is the transition from a guilty past to a holy future.

WILLIAM NEWTON CLARKE.

* * * *

Yet found that all sin . . . brought guilt, and, with and for guilt, condemnation on the soul that sinned. This I felt and was greatly bowed under the sense thereof.

Now also I did receive a new law, an inward law superadded to the outward—the law of the spirit of life in Christ Jesus—which wrought in me against all evil, not only in deed and in word, but even in thought also. . . . So that I could not any longer go on in my former ways and course of life.

THOMAS ELLWOOD.

* * * *

Save us from weak resignation
To the evils we deplore;
Let the search for Thy salvation
Be our glory evermore.
Give us wisdom,
Give us courage,
Serving Thee whom we adore.
Amen.

HARRY EMERSON FOSDICK.

TILL VOICES WAKE US

Miraculous the clouds
Drift through the afternoon—
Butterflies filmy-white
From ocean's deep cocoon.

And tawny lilies grow
Jaguar-rich and free
Out of the somber loam's
Dark and discrepancy.

Strange flowers that broke their stems,
The gay birds gleam and throng—
A garden of the winds,
Completing hue with song.

Earth given feet and eyes
To tread itself and see
Itself, the beasts go by—
Incredible and free.

Yet Man (whose soul should know
What these in ignorance are)
Walks,—blinded by his eyes,—
Earth, the forgotten star.

E. MERRILL ROOT.

BREATH OF MUSIC

You are a piece of wood forever mute
Until I finger you with cunning art,
And blow my living breath into your heart
To wake your magic music, little flute.

So God must touch me, too, with loving hand,
And blow his spirit through my silent life
That over all confusion, noise, and strife
May float a song of love across the land.

M. PENNINGTON PEARSON.

SONNET ON SONSHIP

Once, years ago, a kindly Father taught
His children how to live, to work, to play;
How this way led to safety, and that not;
Here was the solid path, there danger lay;
The rules of life, His Book had plainly given;
How they must help each other, how to pray;
For here was hell; by yonder path lay heaven;
Here they must walk; there they must never stray.
And now these children have grown up at last.
Or should I call them adolescents still?
Wars, guillotines, and crosses, all were passed
In marching up a steep, and slippery hill.
And still today His children that have erred
Must have their wars, and blindly shun His Word.

GEORGE R. HUTCHINSON.

Forum

Editor, THE AMERICAN FRIEND:

Permit me to call attention to a misapprehension which is apparently indicated in your issue of February 8. The Congregational—Christian and Reformed Churches have not as yet merged, as you state, though there are some tentative plans for such a merger a year or so in the future. There are at least a considerable number of persons in the former church who definitely share your attitude both as to the infelicity of the name and also as to the confidence in a greater measure of ecclesiastical organization. It is to be hoped that those who represent the opposition, although heartily favorable to Christian cooperation, may yet have a generous hearing.

JAMES A. BLAISDELL.

La Jolla, California.

* * * *

Editor, THE AMERICAN FRIEND:

After reading your editorial, "The Reflections of an Editor," I thought of what I have sometimes said, that sound doctrine is to the church, what ballast is to a ship. There is, however, this difference, the ballast in the ship is not very visible. The sound doctrine should be placed where it is noticeable. Friends believe in the leading of the Spirit, but they do not all arrive at the same conclusions in all things, as is evidenced by the different branches.

L. E. MILLIKAN.

Sheridan, Indiana.

* * * *

Editor, THE AMERICAN FRIEND:

About a year ago, I was quite disturbed by one article which you published in which the woman writer made the statement that Mexicans in Texas are segregated both in law and custom, or words to that effect. As to law, the lady was exactly wrong. Texas law specifically states that wherever the word "white" appears in the law, persons of Mexican ancestry are to be considered as whites. It was rather amusing to look over Mrs. Wilder's register and see "white" at the name of each dusky young Latin American.

I have sat in both small and large conferences with the State Superintendent of Public Instruction and heard him discuss the problems of education for our people of Latin American origin. He has repeatedly imperiled his position to enforce the laws for the education of the Latin Americans. In some places, the language school for Mexicans is a pretext for segregation. But in most places, they are an absolute necessity. Mrs. Wilder is the mother of Colonel Ross Wilder who was one of Doolittle's pilots over Tokyo. She has been principal of this Mexican school in Taylor for something like twenty-five years and is doing additional work expecting to take her degree with us this spring.

A very large share of our Christian leaders and of our young college students are much broader on the race question than is commonly believed in the North, although there is still much prejudice. I am fearful lest well-meaning but uninformed "Yankee" interference may seriously hamper the efforts of Southern liberals.

This letter is sent that you may get a picture of the attitude and work of one intelligent, devoted woman who is not atypical.

R. E. MENDENHALL.

Georgetown, Texas.

For Younger Young Friends

WHAT DO YOU BELIEVE IN?

Almost everyone in the world has a belief of some kind—a belief that guides his life. This belief is often called a creed. Many people know a creed which they recite each Sunday in their Church service. It begins: "I believe in God the Father . . . "

There is another creed, called the American Creed. It is nearly two hundred years old and it is still recited and believed in by good Americans. This is it:

"We believe these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights: that among these are life, liberty and the pursuit of happiness."

These words are simple and easy to understand. But they are not so easy to live up to. Nearly every day we read something in the newspapers or hear or see something that shows that not all Americans are living up to what they say they believe in.

On the other hand, we often read or hear of people who are doing things to make the American Creed really mean something—really happen. In this issue of the *Newsletter* are several stories about Americans who either are, or are not, living up to the Creed. You can tell which by reading the stories. If you are interested in finding out more about this, look on page six for suggestions of research projects for you and your class.

Do you believe in the American Creed? What are you doing to make it mean something for *all* Americans—for yourself, your classmates, your neighbors, Negroes, Jews, Japanese Americans, "New Americans" who have recently come here from Europe? What are you doing to make the American Creed come true for "all men."

DRIVERS NEEDED

Drivers are needed for two cars which are to be sent to the west coast within the next few weeks. One car, which will accommodate four persons comfortably, should leave from the Philadelphia area within the next few weeks for Pasadena, California. The other car, which is to be driven to Seattle, Washington, should start as soon as possible. It may be possible for drivers of the cars to be accompanied on the trips by members of their families and/or other CPS men. Persons interested in driving these cars should communicate with the AFSC-CPS Information Service Office, 20 South 12th Street, Philadelphia 7.

The Rural Life Association reports a call for a Quaker farmer who would like to buy one hundred and twenty acres of stock farm in a Quaker community. This is an effort to keep our Friends rural communities alive and any one concerned should write the Rural Life Association, Richmond, Indiana. The farm has good buildings, semi-modern house, some woods, and is reported as a good productive farm. It is priced right and possession can be given. It is located near Carthage, Indiana.

CONTRIBUTORS

ROBERT E. COPE—Minister University Friends Church, Wichita, Kansas.

EDWIN R. BRONNER — Member California Yearly Meeting, Educational Secretary of the New Lisbon, New Jersey, Home for Mentally Deficient Boys.

PURNELL BENSON — Member of the 57th Street Meeting, Chicago, Illinois, CPS assignee, 307 South 39th Street, Philadelphia 4, Pa.

GEORGE R. HUTCHINSON — Teacher in the South Portland high school, South Portland, Maine.

JAMES P. MULLIN—Representative of American Friends Service Committee to visit C. O.'s in prison, 20 South 12th Street, Philadelphia, Pa.

M. PENNINGTON PEARSON—37 Grand Street, Glens Falls, New York.

E. MERRILL ROOT—Professor at Earlham College, Indiana.

FREDERICK J. TRITTON—Secretary of the Friends World Committee for Consultation, Friends House, Euston Road, N. W. 1, London, England.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

How Friends Organize and Carry On Business

The most obvious characteristic by which a Friends Meeting can be identified is its unique organization and manner of conducting business.

In the beginning, the Society of Friends was a spontaneous, unorganized movement. Groups of people were brought together in appointed meetings for worship, usually with a visiting Friend who expressed a concern for such a gathering.

George Fox did not set out to organize a sect. The early converts, however, were drawn into fellowship with one another by their common faith, experience, and leadership. As the movement developed with its extreme emphasis on individualism, excesses grew apace and religious anarchism threatened the complete disruption of the whole Society. To meet this threat of "Ranterism," groups of worshipers were formed into Monthly Meetings so that the corporate judgment could be brought to bear upon the concerns and conduct of the individual.

Two principles are fundamental to any Friends' business meeting. It must furnish the framework wherein the individual can share his judgment with the others without intimidation and, at the same time, submit that judgment to the scrutiny of the corporate mind. To achieve this end, Friends do not set one person in authority over another. Even though George Fox had a great deal to do with the first organization, no office was created for him that would enable him to dictate the policy of the Meeting or give him any honor above another. A Monthly Meeting is a regular organization of one or more congregations, consisting of persons who are recorded upon its membership list. It is charged with the administration of the affairs of the Meeting, and has authority to receive, transfer, and dismiss members; to deal with offenders, to grant appeals, and to consider and act upon all questions affecting the membership; to hold and administer real estate and other property for the use of the Meeting, and to adopt and carry out measures for the improvement of the spiritual interests of the body. It shall meet monthly for the transaction of business. Each member has the right and obligation to participate in the business and work of the Monthly Meeting. A good Friends' business meeting operates on the principle that the spirit of worship must be maintained throughout and that decisions should be made in harmony with the mind of the Spirit and not according to men's notions or particular interests. The principle of corporate guidance according to which the Spirit can inspire the group is central. Since there is but one Truth, its spirit if followed will produce unity.

The Monthly Meeting business meeting is presided over by a Clerk, who records the decision of the group on any issue. In most Meetings, no vote is taken—the group seeking by keeping sensitive to God's guidance to arrive at a unanimous decision. When tension or sharp differences arise, a period of silent waiting may enable the Meeting to resolve the conflict, or they may decide to postpone decision for further consideration.

The Monthly Meetings appoint committees to carry forward the different activities of the Meeting for the year. Two or more Monthly Meetings in a given locality group themselves together for worship, fellowship, and business. They meet each three months and are called a Quarterly Meeting. In turn Quarterly Meetings in a given area form a Yearly Meeting. These higher organizations have been formed on the assumption that much advantage was to be realized by the larger fellowship and the sharing of concerns and projects in the larger body. It was on this same theory that thirteen Yearly Meetings combined some fifty years ago to form the Five Years Meeting. Missions were the interest which first brought these Yearly Meetings together, on the theory that greater security could be given the missionaries on the field, and that the administration could be cared for more efficiently through one office. Other boards corresponding to the committees in the Local, Quarterly and Yearly Meetings were created.

The boards and committees of the Five Years Meeting are composed of the representatives of the several Yearly Meetings. While the committees may meet more often, the boards usually meet once a year in April.

These boards and committees serve the Yearly Meetings as the clearing house and administrative center for carrying forward the work through the year. Only two of the boards have full time secretaries and assistants; two have part time workers. The staff are members of some Yearly Meeting. It needs to be said over and over that without the Yearly Meetings, there is no Five Years Meeting.

There is an assessment of eight cents per member to care for the expenses of committee meetings, and for the office of the Secretary to the Executive Committee; also for holding the quinquennial sessions of the Five Years Meeting.

The work of the boards is financed by voluntary giving. The budget for the year, April 1, 1944 to March 31, 1945, was $82,000. The total expense of all the Five Years Meeting activities is less than four cents a week per member.

Friends would do well to study the revised statement of *Faith and Practice*, make comparisons with the present Uniform Discipline, and become familiar with present and proposed procedure of Friendly business. In looking forward to forthcoming Yearly Meetings, our interest should be renewed in the all but unique business procedure of Friends.

P. M. T.

SERVICE WANTED? SERVICE TO GIVE?

This is our SSS call! What do the letters stand for? Student Summer Service, a program of volunteer service performed in the interest of local Friends Meetings by concerned young Friends. Selected youth who volunteer their services are trained and placed in projects under the direction of Friends Meetings or other agencies.

Student Summer Service is important news for those Meetings that need additional leadership in any of the projects listed below, or such others as your Meeting may be promoting.

YOUNG FRIENDS WANTED

Student Summer Service is good news to young Friends who will volunteer a month of time in religious service this summer with all expense paid. Types of projects sponsored by Student Summer Service include: conducting Vacation Church Schools, directing church and community recreation, studies and surveys of rural and semi-rural communities, visiting non-resident Friends isolated in large cities, intervisitation among Friends, and working with youth programs in local Meetings.

This work is sponsored jointly by the Friends Mission Board and the Board on Christian Education of the Five Years Meeting. Write to Student Summer Service, 101 South Eighth Street, Richmond, Indiana, *at once* if your meeting needs additional leadership, or if you are a young Friend who desires to volunteer for a month's service.

QUAKERDOM · AT · LARGE

Louise Maxwell and Carolyn Zelliot of William Penn College were elected recently as honor students, by the faculty. Both of these young Friends are members of prominent Friends' families in Iowa.

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H. Millard Jones has been appointed Acting Administrative Director of the United Temperance Movement of Minnesota. For several years he has been Youth and Education Secretary in that organization. He is also Secretary of the Board on Public Morals of the Five Years Meeting of Friends.

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The Social and Political Witness of Christianity, price 10d, may be secured from The Industrial and Social Order Council, Friends House, Euston Road, London, N. W. 1. It is a penetrating study of the influence of Christian thought on social and political theory from the time of the early church up to the present day.

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Garfield V. Cox has been appointed Dean of the School of Business in the University of Chicago. President Robert M. Hutchins in announcing it said, "The appointment of Mr. Cox as head of the School of Business comes in recognition of his long teaching career and his inspiring administration as Acting Dean." Garfield Cox is a native of Fairmount, Indiana.

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Gracia D. Booth, youthful veteran of Nisei labors, has written a pamphlet, *How Can We Help Japanese American Evacuees?* It is written as suggestions for church women and sponsored by the Federal Council of Churches, the Home Missions Council and the Foreign Missions Conference. Copies may be ordered from either agency, 297 Fourth Avenue, New York City.

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The fourth accidental death in two years has occurred to assignees at the CPS camp at Waldport, Oregon. George Moyland, thirty-nine year old former accountant of Chicago, had his skull crushed by a falling limb while performing his assigned duties with a "hazard reduction" crew, in doing snag-felling. Snag-felling is generally regarded as so hazardous that long-experienced woodsmen, employed by private logging companies, sometimes refused to do it.

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The Interracial Week-end Work Camps being sponsored in Chicago, are located in the South Side Negro district. Campers live at the South Side Community Art Center, where the 1944 summer work camp project was held. The camp is open to a group of about twelve people who are interested in living simply and cooperatively for the week-end. Campers seek to study the various problems of this community through a program of meditation, work, discussion and recreation.

* * * *

Closed doors and full ships prevented the Service Committee from shipping as many tons of clothing in 1944 as in 1943. Now at the beginning of 1945, permissions and shipping space look more possible. As we think of the great need, we rejoice that contributors made it possible for the Committee not only to ship one hundred and six tons during 1944 but also to pack and have ready for shipment more than one hundred tons which it is expected will leave the warehouse early this year.

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Harry I. Abrahamson and his wife, Julia, are under appointment by the American Friends Service Committee for work in India. They are members of Fifty-seventh Street Meeting of Chicago. They will go sometime in May to take up the work for which they are unusually well prepared. Harry Abrahamson is, by profession, a chemist but for the past ten years has been associated with the work of Consumers Cooperatives. Julia Abrahamson is an experienced social worker who has been especially interested in race relations.

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In *The Economics of Peace* by our Friend and Anglo-American economist, Kenneth E. Boulding, which Prentice-Hall is publishing on February 19, there is a long chapter on the problem of international trade and investment which was faced by the Bretton Woods Conference. Writing after the Bretton Woods proposals were released, Professor Boulding concludes that "the gold standard . . . is as dead as Marley." He proceeds to discuss from a liberal point of view the issue of internal versus external stability which will occupy Congress this spring when the Bretton Woods proposals come up for ratification. A review will appear later in THE AMERICAN FRIEND.

NEWS OF OUR MEETINGS

Baltimore Young Friends Yearly Meeting was held March 28-30. The high school discussion group met to review Baltimore Yearly Meeting and Friendly principles and procedure. Harold N. Tollefson was group leader.

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New London, Indiana, Friends have held a series of meetings from March 4 to 18, with Stacy and Ethel Wesner in charge. Clear expositions of the Word were given and resulted in new vision for service. Ethel Wesner had charge of the song services.

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Two weeks of evangelistic meetings were concluded on February 25, at Blue River Friends Meeting, Western Yearly Meeting, with William J. Murphy of Bellevue, Washington, as the guest speaker. His ministry in both song and message was inspiring and strengthening to the Meeting. He was assisted in the meetings by the pastor, Elizabeth Reagan.

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The Cincinnati, Ohio, Friends Meeting was addressed on March 14 by Dr. Martin Hall of Berkeley, California. He is a lecturer for the Pacific School of Religion of that city. He was scheduled to make three addresses on the following subjects: "Conditions For an Enduring Peace," "Can Europe Live with Germany?" and "What Price Lasting Peace in Europe."

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The second in the series of fellowship suppers of New London Quarterly Meeting was held at New London, Indiana, Friends Meeting on February 22. All of the seven Meetings were represented. The basket dinner was served at seven and, after a social hour, a program was given in the auditorium. Joseph Howell of Flanner House, Indianapolis, spoke of his work with the Negro people of that city. New London Quarterly Meeting was held at New London, January 19 to 21. Stacy Wesner spoke to the Meeting on Ministry and Oversight, Glenn Reece was the speaker on Saturday, while Paul Reish was the speaker on Sabbath morning. John Retherford addressed the young people on the Sabbath at 2:30 in Russiaville.

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The Allen's Neck Friends' Women's Missionary Society of New England Yearly Meeting, has had an unusually busy and successful year, as shown by the reports of the Secretary and Treasurer at the annual meeting on March 7. The group was pleased to have added six new members this year, for this has been a small group of the faithful few; for many years there being but eight members. Four hundred and eighty-two

aprons have been made and sold, this being the only project used to earn the missionary money. The following gifts have been made: American Friends Board of missions $100; Roger's Chapel, $25; Missionary Travel Fund, $5; and to the four funds, Faith, Hope, Love, and Joy, $10 each. A good balance remains in the treasury.

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Since A. Ward and Lena Applegate have returned to Wilmington, Ohio, from their sojourn in Cuba and Jamaica, they have brought much valuable information about these fields of work to various groups of the Meeting and of the community also. Greetings and news from the various missionaries, and especially from Wendell and Faye Farr, meant much to Wilmington people. The Men's League entertained a Boy Scout troop at its regular meeting in February, with a supper and program following. Philip Conard, representative of the A.F.S.C. in Spain, and Dr. W. J. Faulkner, of Fisk University, while visiting and speaking at Wilmington College, were guests in the Meeting. Dr. Faulkner brought a challenging address to a large group in the World Day of Prayer Service which was held this year in the Friends Meetinghouse.

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Asheboro Street Meeting, Greensboro, North Carolina, observed its annual spiritual emphasis week, March 4-11, with Byron L. Osborn of Cleveland, Ohio, as guest speaker. The members of the Meeting were united in feeling that this was the most successful series of meetings held here in recent years. The attendance was good and the presentation of the gospel was simple but compelling, resulting in the spiritual enrichment of the Meeting and a number of definite decisions for Christ. The Junior missionary society, the Quaker Treasure Seekers, held a dinner and missionary book review on First Day, February 25. The dinner and program was planned by the juniors with the aid of Edith Stout and Ruth Day, adult advisers. Twenty-five children were in attendance, ranging in age from four to thirteen, and all had a good and profitable time together.

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The Young Friends of Glens Falls, New York, have had an active year of work, beginning with a week-end conference for the New York northeastern area early in September. There were thirty in attendance. A movie baby-party was held in the parsonage earlier in the year, admission being the price of a movie. This money was used to buy yarn for the women of the Meeting to convert into baby garments for the American Friends Service Committee. Later, the Young Friends put on a white elephant and rummage sale from which the sum of fifty dollars was realized and was used likewise. In February, during the absence of the pastor, Cecil E. Pearson, the Young Friends conducted the Sunday meeting for worship. An orchestra of twelve and a choir of sixteen contributed. Two of the group were speakers at the service which closed with an unprogrammed period.

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For the second time since the first of the year, so many Friends attended meeting for worship at University Friends Meeting, Seattle, Washington, that the men had to go all over the building to find more chairs.

Dr. Katherine Whiteside Taylor has given all her holidays for a year to visiting CPS camps, speaking on personal growth and counseling with men who wish to consult her. Besides this, she has opened her home to CPS men, spending week-ends or longer periods in Seattle.

An interracial, inter-faith children's camp is being planned which will be held at Quaker Cove, sixty miles from Seattle, during the first two weeks of August. The purpose is to strengthen and maintain the native tolerance which all children have for others. No one race or creed will predominate in the group, and campers will be selected from different economic levels.

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Alva, Oklahoma, Friends Meeting has had the inspiration of a number of visiting Friends during recent weeks, among whom were Richard Wiles, Yearly Meeting superintendent; Professor Lowell Roberts and Friends University Gospel Team; Rachel Chilson; and Raymond and Helen Binford of New Garden Monthly Meeting, North Carolina. Lowell Roberts, head of the Bible Department of Friends University, is holding pre-Easter services for a period of ten days. The young people of junior and intermediate ages meet on Tuesday evenings for Bible study and prayer service, under the direction of Homer and Genevieve Cox. A junior choir under the direction of Genevieve Cox, participates in every Sunday evening service. A trio of intermediate girls have not only added to the Local and Quarterly Meeting services, but also have taken part in services in some of the other churches. Idelle Cox is sponsor of a missionary society for the girls of the Meeting.

* * * *

World's Day of Prayer was observed at the Blue River Friends Meeting near Salem, Indiana, sponsored by the Women's Bible Class and the missionary society, February 16. Eight candles surrounding the globe were lighted. One large red candle stood for all prisoners of war, wounded in hospitals, the doctors and nurses; while two smaller red candles were for all service men in air, land, or sea, and all women in service. A blue candle stood for all those in sorrow of separation, while a rose candle was for all of those bombed out of house and home. A green candle was for all farmers and migrants the world over, and yellow candle for all missionaries and chaplains. A white candle stood for all innocent children, hungry, separated from parents, orphans, sick and undernourished.

Invitations were extended to the rural churches of the surrounding communities, as well as to teachers and pupils of the local school who attended in a body, and took part in the program. William I. Murphy, was in attendance and gave a vocal number.

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Anderson, Indiana, Friends with John and Mary Compton as pastors, have been active. For several years, the Quaker Women have met every two weeks to spend the day in sewing for the A.F.S.C. They have made three shipments of clothing since Yearly Meeting sessions in September and have another shipment almost ready, which will make the twenty-second. The church basement has been torn up for total remodeling, but is not yet completed.

Special evangelistic meetings were held. The minister also makes regular meetings evangelistic. At one of these regular meetings, God's presence was so manifest that several gave themselves to the Lord. Within the past year, one young man, Bartram Shields has been recorded a minister and is now serving at Charlottesville, Indiana. His brother, Marion, is also being recorded. Another, Francis Clark Brown, not yet recorded, has been called as pastor to Coloma, Bloomingdale Quarterly Meeting, Western Yearly Meeting, to take the place made vacant by the death of his father, E. Howard Brown.

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St. Petersburg, Florida, Meeting has been enriched this winter by visits of an unusually large number of gifted Friends. Anna C. Brinton of Pendle Hill was present for a week and found that change of activity restful. Raymond and Helen Binford spent a week-end here during their tour of visiting CPS camps and Meetings. Ruth Wendt, a German Friend who has been working in a mental hospital, gave insight into that work during a short visit.

The Meeting is following the usual lines of service in race relations. The men of the Meeting have been helping Gibbs High School for Negroes in various ways. The Kindergarten and Day Nursery for colored children are

rapidly growing. A new building to house the latter is about to be erected and furnishings for it are being solicited.

The social side is not neglected. A Sewing Circle meets regularly each week. Thanksgiving and Christmas dinners were prepared and served in the meetinghouse, and a bazaar and fish fry were held on the 3rd of March.

Helen A. Passmore, who has served the Meeting since its establishment as Clerk, has felt the need to retire and her resignation is regretfully accepted. Ethel Neveling succeeds her as Clerk, with Caroline N. Jacob as Assistant Clerk.

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Apparently Kagawa is still at liberty in Japan. His work is sometimes referred to as "Catacomb Evangelism." "The Church of Christ in Japan" with the name of the local title underneath is on all Protestant churches in Japan. Eight of the twenty-two missionaries in Japan from America, Canada, and Great Britain are free. Kagawa was reported in prison at one time for open opposition to the war.

* * * *

The Hood River, Oregon, American Legion Post, which some weeks ago expunged from the Community Service Roll the names of sixteen service men of Japanese ancestry, has been ordered by the National Commander of the American Legion to restore the names. The order stated, "The American Legion has always maintained that bigotry and race hatred have no place in American life." We should commend this action by the National Commander.

* * * *

Pan American Day, April 14, is observed by all the American republics to demonstrate the friendship and unity which the people of the Americas feel. It commemorates the adoption of a resolution which resulted in the creation of the Pan American Union, an international organization of the twenty-one American republics.

LIQUOR MONEY NOT WANTED

The Dallas, Texas, Retail Liquor Dealers, a few days ago, forwarded three checks to church institutions of that state. The first, for $25,000, was mailed to Baylor Baptist Hospital. The second, for $30,000, was sent to Southern Methodist University. The third, for $10,000, was directed to Saint Paul Catholic Hospital. All three institutions are engaged in campaigns for raising money for their work.

Upon receipt of the check the Baptist Hospital immediately returned it to the contributors with a courteous explanation that it could not be accepted. The executive committee of the board of trustees of Southern Methodist University met a few days after the receipt of the check made out to that institution, and followed the lead of the Baptists. The vice-chairman of the Catholic Hospital drive replied, saying, "We are very grateful for this gift."

Methodists across the nation will heartily approve the action of the Southern Methodist trustees.

The Christian Advocate.

CHRISTIANITY AND RACISM

Calling upon the churches to furnish the leadership in eliminating racial discrimination, the Federal Council of the Churches of Christ in America declared in a special race relations message that colored servicemen who have fought along with their white comrades "will not accept in peace that which in war they opposed unto the death."

"The war has made clear how false have been many of our racial attitudes," asserted the Message, an official statement of the national inter-church body. "Upon a hundred battlefields and in a thousand camps the tests of war have shown that there is no basic difference between men."

Acknowledging the "conspicuous" failure of American Christians to bring their racial actions into line with their professions, the Message declared: "The non-white races who constitute the vast majority of the human race are rightly tired of the attitudes of superiority of those who, through a racial minority, control the governments of the world."

"It may be that for our land the testing ground of the vitality of the Christian faith will be in the area of race relations," the Message continued. "That test may come soon."

CPS DRAFTS MODEL STATUTE

The Mental Hygiene Program of CPS has been asked to prepare a model Mental Hygiene Law for presentation to state legislatures convening in January. The request came from the American Civil Liberties Union and the Chairman of the Mental Hygiene Association of the state of Washington. Dr. William Draper Lewis, director of the American Law Institute, is the official adviser for the Program's legal activities, and Arthur Garfield Hays, prominent New York attorney, has agreed to act as consultant.

The law will cover all phases of mental hygiene work in state institutions: commitment and discharge, treatment, rehabilitation, standards of personnel, administration. As an immediate contribution to higher standards in such institutions, the formulation of this law provides the Mental Hygiene Program with a unique opportunity of fulfilling its essential purpose—to help develop a deeper public understanding of institutional needs and problems.

The Mental Hygiene Program of CPS emerged out of the first-hand knowledge gained by nearly two thousand CPS men through their work in mental institutions.

CALL FOR TEACHERS

In the public schools of Monroe County, Tennessee, both in the elementary schools as well as in one of the high schools, there is a need for teachers who are interested in teaching not only for the salary but from the point of view of the service they can give to the children of the schools. These communities are closely in touch with the Friends' work in Monroe County, Tennessee. The high school is looking for teachers in mathematics, social science, and home economics. Some of these rural schools are looking for teachers of the grades.

This past year one teacher from Friends University, Wichita, Kansas, has gone to Tennessee for this type of service and is very highly esteemed by

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the people of the community and the superintendent.

If there are other such teachers who would like to accept a similar position, kindly communicate with Edward Linton, Tellico Plains, Tennessee.

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BIRTHS

BALLARD—To Mark and Martha Jane Ballard, a son, David Mark, on March 3, at Sycamore, Illinois.

ETHERINGTON—To Ralph and Arline Tucker Etherington, a son, Leslie Howard, on January 22, at New London, Indiana.

TOMPSON — To Lewis C. and Dawn Thompson at Guadalupe, California, a son, Charles Edward, on February 8.

DEATHS

COMMONS — Cassie Commons at Ft. Dodge, Iowa, on March 7 at the age of eighty-four years. She was a native of southern Iowa and became a member of Friends in 1884 upon her marriage to Clinton Commons. Both she and her husband became ministers and spent many years in evangelistic work in Oregon, Iowa, and Indiana. She is survived by a daughter, Mrs. Jack Borer of Eugene, Oregon; a brother, George Swearingen of Jefferson, Iowa, and several nieces and nephews. Services were held in the Friends Meeting in Dawson township with Paul Barnett in charge, assisted by Alvin Hoskins.

CONN—Elizabeth Ann Conn on February 17, at the home of her daughter, Mrs. H. C. Sears at Danville, Indiana, at the age of ninety years. She was a birthright Friend, the daughter of Thomas and Lucinda Jane Hadley. For many years she served as elder and Sunday School teacher. Services were conducted by her pastor, Hershel Hill. Surviving are four children, Glen, Hadley, and Ina of Danville, and Mrs. Walter Mohr of George School in Pennsylvania.

DEANE — Mabel Elizabeth Deane on March 10 at Wichita, Kansas. She was born on March 15, 1877 at Iowa Falls, Iowa. She was a member of Fowler Friends Meeting. Surviving are the husband, Albert J. Deane, two daughters, one son, and five grandchildren. Services were conducted by Alfred P. Smith, assisted by Robert Cope, pastor of University Friends Meeting.

GODDARD — Mahlon D. Goddard, lifelong member of the Society of Friends, at Amesbury, Massachusetts, on March 12, at the age of ninety years. He was a native of China, Maine. His declining years were spent at Huntington Home, Amesbury. He was a man of deep religious convictions and frequently took part in the meeting for worship. He is survived by a granddaughter, Dorothy Goddard, of Old Orchard, Maine. Services were under the care of James Wild, assisted by James Coney, Alvano Goddard, and Harvey Jones; burial being made at East Durham, Maine.

NEWMAN — Emma Broomell Newman at Newton, Pennsylvania, on March 18, at the age of seventy-five years. She had taught in Friends' schools in and around Philadelphia, and later moved to Chicago where she was an active member of the Chicago Monthly Meeting. She was the wife of Herman Newman, one time Editor of THE AMERICAN FRIEND, and who now contributes the column called "Toward Fellowship in Meditation." Surviving are the husband, and two sons, Edwin B. Newman and William H. Newman.

STOTT—James Stott on March 3 at his home in Methuen, Massachusetts. He was a faithful member of Lawrence Friends Meeting. Surviving are his wife, Bessie McPhate Stott; a sister, Evelyn Stott; a niece, Mrs. Charles Rhodes, and a nephew, James Somerville. Services were held in the home, with Everett W. Chapman, minister of Lawrence Friends, and James A. Coney, superintendent of New England Friends, in charge. Burial was in Bellevue Cemetery, Lawrence.

THOMAS—Emma Thomas on March 12 at Wichita, Kansas, aged eighty-nine years. She was the daughter of Jordon and Sophia Elleman and a native of Jonesboro, Indiana. Surviving are a sister, Alice Swafford, and a niece, Lela E. Gordon, of Lawrence, Kansas; a nephew, Errol T. Elliott, of Richmond, Indiana. Services were held at Wichita, Kansas, with Robert Cope, minister.

WHITE—Charles S. White on February 17 at his home in Pasadena, California. He had been a minister in the Society of Friends for over fifty years, having served in Iowa, Indiana, and Ohio, before going to California in 1909, where he also served as superintendent of the Board of Missions of California Yearly Meeting for fifteen years. He was a native of Iowa Falls, Iowa. Surviving are his wife, Nellie M. White; two sons, Dillwyn C. White of Torrance, California, and Lawrence M. White of Berkeley; and two grandchildren. Services were held at First Friends Meetinghouse, conducted by R. Ernest Lamb, Edwin McGrew and Charles A. Lampman.

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BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive.. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. E. Howard Marshall, 7131 S. Eberhart Avenue. Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a. m.; Morning Worship, 10:45 a. m. Herbert Huffman, Minister, RIley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. Eli S. Wheeler, minister.

The American Friend

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LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a .m. All welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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